

Interview H0032: with Lodrö Chondzin [tib. blo gros chos 'dzin], (Lhasa, Tibet Autonomous Region, China, June 1993) : Part No. 1 of 2

Lodrö Chöndzin was a Tibetam government monk official. He discusses working as a staff officer of Tibetan government's Military Headquarters and explains in detail the history of Tibet's Military Headquarters. He talks about working on the construction of the Dalai Lama's "new palace" and as a Salt tax collector and trader in Purang in Far West Tibet. He talks about how the 3,000 Gyajong soldiers were recruited and about collecting the English Carbines and giving licenses for private guns and how monk soldiers were recruited during the 13th Dalai Lama's time. He also talks about the People's Liberation Army's arrival in Purang and how they were received. He also talks about the arrival of the People's Liberation Army in Shelkar Dzong after 1959. Finally, he talks about the Khambas and his order from Kalön Surkhang about them in 1958.

Q

How old are you?

A

I am 77 years old.

Q

Your name is Lodrö Chöndzin, right?

A

Yes.

Q

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Tashi Tsering [henceforth TT]: You were a monk in Drepung, right?

A

Yes.

Q

TT. Were you in [Gomang](#)?

Q

I was a monk from Drepung [Loseling](#). What you want to ask me is about the events since 1950, right?

Q

Yes, from that time until the revolt took place what happened and what did you do? Please tell all the facts and what you heard from your relatives?

A

In 1951, Tibet was peacefully liberated and in 1959, the revolt took place.

Q

Yes, in 1959, the Khambas launched the revolt. If you have anything to tell us about that, please go ahead.

A

Probably, in 1950, I was a staff officer (tib. [leja](#) [las bya]) in the Military Headquarters.

Q

Who were the Commanders-in Chief (tib. Magji [dmag spyi]) then?

A

At this time the Magji were Dzasa Kelsang Tsültrim [tib. skal bzang tshul khri] and Kunsangtse Dzasa [tib. kun bzang rtse].

Q

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TT. You mean the short guy with pockmarks called Manithang [tib. ma di thang], right?

A

Yes. I had done this for 4-5 years.

Q

TT. When did you work as the person in charge of the construction in [Norbulinga](#) of the "New Palace" (of the Dalai Lama)?

A

From 1953-58, I was in charge of the construction in [Norbulinga](#). In between that, in 1951-52 I was the salt tax collector (tib. tshasho [tshwa sho]) in Purang [in Far West Tibet].

Q

This was in [Tö](#) [Tib. stod], right? Were you the district head?

A

I was not the district head, but just the salt tax collector. From 1958, until the revolt, I was the district head of Shelkar District [tib. shel dkar rdzong]. I was a fifth rank official, a letsemba [tib. las tshan pa]. This job included also being the governor or jikhyab [tib. spyi khyab] of 7 [dzong](#) in [Tö](#) like Nyakyi Rongsum [tib. gnya' skyid rong gsum], Nyalam [tib. gnya nang], Kyirong [tib. skyid rong] and Rongshar [tib. rong shar]. After 1959, I went to Shigatse for a short time and then I went with the Work Team [tib. las don tshogs chung] to put down the revolt and implement the democratic reforms in the Shelkar area. From the 1st month of 1960, I came to Shigatse to become the Section Leader [ch. [ke](#) zhang] of the Financial Department [ch. cai [jin](#) chu] in the Shigatse Prefectural Commissioner's Office [ch. zhuan shu]. If I would tell you in detail about the work I did, there would be quite difficult. You can ask me the main things that you want to ask that might be useful for you.

Q

What did the Tibetan Military Headquarters do in the 1950's. What were their duties and how was it organized and how were the positions appointed? In short, tell us about the regulations of the Military Headquarters?

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A

The Magjigang doesn't have a long history. The original name was "the Dorjeling Weapons Storehouse in Shöl" [tib. zhol go mdzod rdo rje gling bkar khang] and in the beginning, a storehouse was set up. Later, the name was changed to the "General Headquarters of the God's Army of Tibet [tib. bod ljongs lha dmags yongs kyi spyi khyab bod ljongs dmag spyi khang]. This was started by 13th Dalai Lama. At first it was just called the "Weapons Storehouse" [tib. go mdzod]. After that it was called Dorjeling Weapon's Storehouse. It was the 13th Dalai Lama who converted it into the Military Headquarters and a complete set of regulations was set up.

In the past, the Weapons Storehouse came about during the 5th Dalai Lama's time. He united the 3 provinces or cholkha: [Tö](#) Ngari [tib. stod mnga' ris], Bar [Ütsang](#) Rushi [tib. bar dbus gtsang ru bzhi] and [Mey](#) Dokham [tib. smad mdo khams] and took the total political power of Tibet setting up the Tibetan Government or Dewashung [tib. sde pa gzhung]. The Prime Minister, Desi Sangye Gyatso [tib. sde srid sangs rgyas rgya mtsho] created the Bodyguard Regiment which was called the Simchung Korsungmag, [tib. gzim chung skor srung dmag]. They would surround the Dalai Lama's room and serve whatever order was given. It was increased in size until it became 1,000 troops. There were two battalions: 500 soldiers for the right battalion [tib. g.yas ru lnga brgya] and 500 soldiers for the left battalion [tib. g.yon ru lnga brgya. They had helmets, shields, bows, swords, spears, and chain plate armor.

Q

TT. All of this armor was made from the nine hole plates [tib. byang dgu dgu mig], right?

A

Yes. They would wear all this on special days and then put it into storage. The place where they put them was called Weapons Storehouse [tib. go mdzod]. There were two people permanently in charge of this. They were called shengo or steward of the Weapons Storehouse [tib. go mdzod gnyer pa]. The other soldiers would go home after these ceremonial activities. They were involved in the exorcism [tib. gtor gyag] ceremony and at Mönlam and [Tshongjö](#), and deity worshipping in Pelajog [tib. dpal lha lco] [on top of the Jokhang]. If special situations arose, they would be called to come . They would also come

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on the Dalai Lama's processions going up and down from [Norbulinga](#) and the Potala. They would stand on each side of the procession as guards holding long poles.

Q

How did they recruit these soldiers? Did the Fifth Dalai Lama set up a new regiment?

A

At that time, Sangye Gyatso did the work. They were recruited according to the number of [units of land] [gang](#) [tib. rkang] and [dön](#) [tib. 'don]. The government taxpayers were calculated in [gang](#) units. The monastery's estates were calculated in [dön](#) units. Two [gang](#) was equal to one [dön](#). So when the taxes were levied together, they would levy one person equally from one [gang](#) and one [dön](#), so the [dön](#) would get a 50 percent exemption because the monastic estates have to serve the monastery. The Simjung soldiers would also have to deliver edicts and messages for the [Dalai Lama's] Secretariat (tib. 'gag). They also had a house called [Shöl](#) Changkhang [tib. zhol [chang](#) khang] and they had to stay there day and night and deliver any messages whenever they were called.

During the time of 7th Dalai Lama, Kelsang Gyatso [tib. skal bzang rgya mtsho], there was a war with the Nepalese. Also at time of 8th Dalai Lama, Jampel Gyatso [tib. 'jam dpal rgya mtsho], there was a war with the Nepalese. Then later when Tshomöling was Regent, there was also a war. So there were 3 Nepalese wars. So during the time of the 8th Dalai Lama, 3,000 [new] Tibetan soldiers were established. After this time, the Simjung Magmi [of the 5th Dalai Lama] became like an ancient ceremonial soldiers and the time for them to make war was kind of over.

Q

They were carrying Tibetan guns, right?

A

Yes. The Simjung soldiers had two kinds of guns. One was called Dzamdrag [tib. 'dzam grags] and the other was Yangchang [ch. yang qiang] . The Yangchang had one bullet and was made in Trib [tib. grib] and it was called Trib Yangchang [tib. grib ch. yang qiang]. The other one was made in Yamon (in Lhasa) and was called Yangchang.

Q

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You mean this was made in the Yamon Regiment in Lubug [tib. klu sbug], right?

A

Yes. The latter was so big it took two people to carry it. Later, it became useless and the better guns were stored in the weapons storehouse. The bullets and gunpowder were kept in the weapons storehouse located near the Jagpori called Menchu Dzökhang [tib. sman [chu](#) mdzod khang]. There were 25 guards for the Menchu armory. These 3000 were called rgya sbyong ("Chinese trained"). It is commonly said that their salary was sent from China, but this isn't accurate.

These 3000 were recruited from Dingri, Gyantse and Shigatse and Ü. For each 1000 soldiers there were 2 [depön](#) (Commanders). Before this 3000, in the wars with the Gorkha [Nepalese], the Tibetan troops were all militia (tib. yul dmag), and the custom was to call up ever male between 18 and 60. At this time, there was no names of magar (Regiments), but the leaders were called [phog](#) mda' rtsis sum (phog dpon, mda' dpon, and rtsis dpon). The phogbön was in charge of salary, the [depön](#) was commander and the [tsipa](#) was the accountant.

Q

When did these three start?

A

From time of the 5th Dalai Lama. At the time of 13th Dalai Lama, he bought many rifles from India and put them in the armory. Underneath was the armory and on top he started the [magjigang](#) (Military Headquarters). The first Commander-in-Chief were Janjilog, Tsarong and Dakpo Dromba. The Commander-in-Chief at the time when they had the most soldiers was Temba Jayan. In the past, all the Commanders-in-Chief were lay officials of the Dzasa rank. Then under them was a Khenjung [a monk official]. But in Temba Jayan's time, he became the first monk Commander-in-Chief. Under him were [Ragashag](#) and Logela. Under them was a Rimshi named Tsisum Phünkhang. Under him were 2 magdrung (tib. dmag drung) (Military Secretaries), Sejungsey and Dinja's [magpa](#). There was also one shengo [tib. zhal ngo] and 25 troops from the Thadang regiment assigned to Military Headquarters as bodyguards. These troops were recruited from the 12 truna and from the [shina](#). Then also there was the [Drongdrag](#) Regiment. All told, these totaled 8,000. Then later they recruited more troops so there were 13,000 soldiers.

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Q

When was this?

A

1948-49.

Q

How were they recruited?

A

Some were 1 person from every 2 [gang](#) [tib. rkang]. Some were 1 person from every 4 [gang](#). And the junyi drug na was one person from every 6 [gang](#) and from every 12 [dön](#) [tib. 'don].

Q

Where were the Bodyguard troops recruited from?

A

These 3,000 were selected from [Tsang](#) and Ü. Five-hundred from each.

Q

What about the simmag?

A

The best were selected and put into the [Chadang](#) Artillery Regiment (tib. mergyo magari [me sgyogs dmag sgar]). In 1949, I was the [leja](#) (tib. las bya) or staff officer in the Military Headquarters and looked after the weapons. They were given out all over the place, e.g. they had been lent to individual aristocrats. So my job was to bring in all these guns. We made a rule that machine guns that took 100 bullets could not be possessed by people. We took back all these guns and gave each person 20 [dotse](#). We also made a rule prohibiting wearing long swords.

Q

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When were the troops increased?

A

Before 1949 there were 8,000. After 1949, there were 13,000. The reason for this was that we were afraid of the communists. We recruited more troops to protect the border in Kham.

Q

At this time how many regiments were there?

A

Ka dang-gusang, [khadang](#) -trapchi, gadang-gyantse; cadang dingri; chadang mergyo magar, jadang?, nyadang simjung magar, tadang... badang rkong po; [15 magar] So in all these were 13,000 troops.

Q

How many were in the yulmag [tib. yul dmag]) (militia)?

A

I can't say. There were also in addition to yulmag, sendregasum volunteers (called sermag). And then if there were still not enough soldiers, we did a (conscription of all) 18-60 years of age. In the 13th Dalai Lama's time, they sent sermag (monk fighters) to Kham from Drepung and Sera. The head of the Drepung sermag was [Shengo](#) Dreduu, and the Sera head was shengo digija. This was the time of the Dome jig-yab (Governor-General) Chamba Tendar.

Q

In 1949-50 how many regiments were sent to Kham?

A

Most were sent. In Lhasa there only the Gusung, [Trapchi](#) and some of the Gyantse regiments were left. Also [Ragashag](#) commanded 2 regiments.

Q

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Were there any soldiers in [Tö](#)?

A

We collected nomad troops, but it was too hot for them and they were bitten by bed bugs and they couldn't stand it and went home. So nomad troops couldn't cope with the warmer farm areas (rong) climate. In the past, during the Ladakh and Singba war, nomad troops fought. The Commander-in-Chief then was Gyeba Ganden Tsewang. His palace was near Gya nyima.

Q

In 1949-50 was the Tibetan Government giving the 13,000 soldiers a salary?

A

Yes. There were two kinds of soldiers. One was called magjaa [tib. dmag chag]. These were soldiers conscripted as a corvée tax. They received the tax reduction for sending the soldier. After soldiers were called up, each month they received a payment of grain of 1 [khe](#) and 18 [tre](#). For butter, tea and salt, they received money as a substitute in the amount of 2 [sang](#), 6 [sho](#), and 5 [karma](#) per person . In times of war, the government gave butter, [tsamba](#), tea, and salt at the battlefield. And the soldiers' uniforms were made by the government. They also received a set of regular clothing from the family who sent the soldier [as a government conscription tax). This was in effect in 1951.

Q

What is the difference between the magjigang and the magkhugang?

A

The Bod magkhugang (Tibet Military Headquarters) was the [Chinese] office in charge of all soldiers. If Tibetan soldiers had been merged into the People's Liberation Army, it would be in charge of them. But until that occurred, they were under the authority of the Magjigang (Tibetan Military Headquarters). At this time the Tibetan soldiers didn't want to become part of the People's Liberation Army. In the 1950's, the Tibetan soldiers retained their own weapons and if Chinese said come to a meeting, only the leaders went not the troops. So until 1959, the [magjigang](#) was functioning. The Chinese said they wanted to fly

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the Chinese flag on the Magjigang and they put it up, but [Lukhangwa](#) took it down and put up prayer flags in its place.

Q

Did the Tibetan troops change their uniforms?

A

No. [Note: Actually after 1955, the commanders all wore [PLA](#) uniforms at public events and the troops of the Bodyguard Regiment also wore [PLA](#) uniforms. But during normal times, they wore their own uniforms]

Q

When did you go to Purang [dzong](#) (district)?

A

In the 5th Tibetan month of 1958 .

Q

What did you do in 1951, 52, and 53?

A

I was the Purang [Tshasho](#) (salt tax collector). It took 10 days to get to Shigatse, and 7 days to get from Shigatse to Purang [Note: Purang was a district and town on the Nepal-Indian border in the far southwest corner that was famous as a trading place for nomads and traders from India and Nepal).

Q

When you were [Tshasho](#), did you go yourself, and did the Chinese come?

A

The first year that I went, the Chinese didn't come. The 2nd year, they came from Xinjiang. One group came from the Northern Plain (tib. Changtang) and one from Rudok. They all stayed at Purang. The 2 Garpön were their liaisons. One Garpön was Malamba and the other one was [Trimön](#) sey. Before the Chinese arrived, we made

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military preparations. Later, after the Agreement was signed, we accepted the [PLA](#) without fighting.

Q

Before the Agreement, where did the People's Liberation Army stay.

A

In Xinjiang.

Q

How many soldiers did the Garpön have?

A

They had some [gyagpön](#) [captains] and shengo [lieutenants], but no real soldiers. But they had militia. Sometimes they inspected their weapons. If there was a war, they were ready to go. Usually they were involved in chasing bandits.

Q

Did they have weapons?

A

All had Tibetan matchlock rifles (tib. pönda [bod mda]).

Q

Did People's Liberation Army and the militia fight?

A

No.

Q

How many People's Liberation Army troops were there?

A

About 10,000. Most were foot soldiers.

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Q

How did they get grain?

A

They got it from India. Rice. And they bought yaks and sheep from Tibetans. But mostly they hunted wild animals. At this time you could shoot as many as you wanted because there were so many. They were based in Purang, but they had troops all along the border. I returned my second year via India.

Q

Tell us a little about how the [Tshasho](#) tax worked?

A

It is a tax on our Tibetan products such as tea, wool, cashmere (tib. kulu [khu lu]), tails, and tsala garpo (borax). These products were going to India and we taxed them. Trade with the nomads occurred at four times-Söötsong (Spring trade), yartsong (summer trade), töntsong (Fall trade), jetsong [tib. rjes tsong] (a trade after töntsong). It was mostly salt and in the summer it was mainly wool, cashmere, tails and [tsipa](#) (yak hair). They didn't bring dressed meat, but brought live sheep to trade. There was a head tax (tib. gotre [mgo khral]) on sheep.

Q

Was this tax just collected in Purang?

A

No. It was collected in 8 places: Purang, Rutog, Daba, Khargo, Labrang, Tshala, Mugung, Throshö. All of these places had [Tshasho](#) officials. There was also a head of the [Tshasho](#). When they went to collect the tax, one person from the district went with the [Tshasho](#).

Q

How much was the tax?

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A

I don't recall well. Mostly it was paid in Tibetan coins called [tranka](#) garpo. The foreigners gave English and Indian gormo coins. This is because Tibetan paper money wasn't accepted in Purang. And [tranka](#) garpo were scarce as some of them went out of the country and some was being stored by the government. The tax on salt was 1 [tranka](#) garpo for every 12 sheep loaded [with salt]. The wool tax was 1 [tranka](#) garpo for 4 lug rgyab (sheep loads).

Q

If they didn't have [tranka](#), you didn't let wool go?

A

No. Later they petitioned the government saying (paying) [tranka](#) garpo is too hard, and they got approved.

Q

Where did these taxes go?

A

To the Chatsha [leygung](#) [tib. Ja tsha las khungs] the Tea-Salt Office.

Q

How many [tranka](#) garpo did you collect in a year?

A

In Purang alone, 100,000.

Q

Could people slip by [without paying]?

A

We sent lots of servants with district (local) people to cover all the trails. But in summer some slipped by. In winter they couldn't. For wool, one mundo [mound] had to pay 12

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[tranka](#) garbo. I have a document that lists them. After we collected the taxes, we sent them to the Tea-Salt office and they kept them in the Namse Storage Room (tib. rnam sras bang mdzod [in Tse].

Q

In 1952 when you returned to Lhasa, were the Chinese there?

A

When I first returned to Lhasa, the Dalai Lama had gone to [Yadong](#). I was nervous and not happy. I thought that the old society wouldn't last and would be changed. I didn't think we would be able to stay as we were. Even though the 17-Point Agreement had been signed, I didn't think things would remain. I was apprehensive.

Q

What did your friends in the Military Headquarters say about what could have been done to fight better in Chamdo?

A

The most important thing we worried about was what was in the 17-Point Agreement and whether it stated that Tibet is part of China. Some said the Agreement did, and some said it didn't. Then we learned that it said it was. I thought that if it said that, then everything was finished. If it didn't say that, then I wouldn't be sure if it was good or bad. So when we learned it was a part of China, we were unhappy and unable to know what to think of about the future.

Q

There were still some soldiers left after Chamdo, did they have any enthusiasm for fighting?

A

When I was crossing the Gambala Pass to Lhasa, I met a lot of soldiers on the road. They had no enthusiasm at all for fighting. They said we got 5 [dayan](#) [from the Chinese] for turning in our rifles. But after I arrived in Lhasa, the Lhasa Regiments said they wanted to fight the Chinese.

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Q

Did the Military Headquarters discuss the mistakes of the Chamdo campaign?

A

There was talk that first the Chinese would send 5, then 10, then 100, then 1000, and that even if we fought they kept coming endlessly so people lost enthusiasm and hope. However many we killed, they kept on coming, so there was no way to handle them.

Q

When you came the second year, had Zhang Guohua arrived and what did you think of the situation.

A

It was winter when I arrived [Jan-Feb 1952]. The Dalai Lama had arrived and Zhang and Tan Guansan were there. Lhasa was somewhat in flux and chaotic. I wasn't happy with the situation and thought something bad was going to happen. And the Chinese were building fortifications at Yuthok and other places where they were living. I was listening alertly for information on what was going on and at night I wouldn't stay late at friend's houses.

Q

Did you know people in the People's Association then?

A

No. But at that time I heard that at parks there were meetings of 100 or 200 people. These I heard were going on.

Q

Did you go a third time [to collect taxes]?

A

No. . If they paid a tax it was 1 Indian rupee per sheep.

Q

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Did you know Lhatsun Labrang Chandzö?

A

I think he was Lodünla. But I'm not sure.

Q

He said that the People's Liberation Army did all kinds of bad things in [Tö](#) about excess transport animals, etc? Did you see these things?

A

The People's Liberation Army who came to Purang had horses and camels and if they needed extra transport animals (tib. khema [khal ma]) they hired them privately. These had no connection with the district. Jayan Dawa was a [Loseling](#) College monk. On the 10 Tib month, the 25th day, the holiday called Ganden ngamjö began, he and one monk were caught. He was a People's Organization leader.

Q

In 1956 there was a disturbance. What happened?

A

The People's Association made a disturbances. And from outside in Kham and [Amdo](#) the Khambas were fleeing through northern Tibet. The Khambas were gathering, but I thought at this time they wouldn't be useful because they were not thoughtful and don't plan. So I didn't think anything good would come of their gathering. I worried that if the Khambas caused a disturbance it would make things difficult for the Dalai Lama. I was in [Norbulinga](#) doing construction accounting in 1956. It went well and I was promoted to leytsemba. My prize for this good job was getting the position as head of Shelkar district. So when the uprising arose, I didn't know of it.

Q

Didn't you have a radio?

A

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I did, but it didn't say anything. I thought that there would be a disturbance, so I had summoned 300 soldiers at Shelkar. At this time, [Kalön] Surkhang had come to Shigatse. At this time the Khambas had raided Ganden Chöngor so I got an order from Surkhang. It said that I have sent 200 [Gadang](#) soldiers to you from Shigatse. Collect 200 more from Dingri. And you are not allowed to give anything to the Khambas. . At this time there was Chödegön monastery and in it was stored arms for 500 troops. At this time, the heads of Gamba district were a Tashilunpo official and Mengyeling's shabdöpa. At this time traders [Khambas] killed them both. So I already had some doubts so I had summoned 25 soldiers. At this time we had another problem. There was a person called Amji Panden who was stirring up the [miser](#) against the [dzong](#), so several headmen (gembo) took him and whipped him in a park and he died.

Q

Was he really stirring up trouble between the district and serfs?

A

It was used as an excuse. It was really because he was connected with the district . My colleague said that we have to have some troops here to protect the armory and the district since the district heads were killed in Gamba district. So first we called up 25 troops.

So then Surkhang's order came and the 200 soldiers came, and then 200 more came from Dingri. Then we sent an order to the 7 [dzong](#) under us saying, each [dzong](#) should notify us at once if there are any [Khamba](#) problems or stealing and we will send soldiers to expel them. At this time I was very distraught and couldn't sleep at night or even play majong when my colleague asked me. I was wondering what would happen. That night when I didn't play majong and was looking out the window. Then many cars arrived at the district and soldiers got out and surrounded the district and the Chödegön monastery. They said the district head should come so we went. There was a Chinese officer and someone from the Shigatse Governor named Thubten Sampela. The translator was Shamar. They told us that the uprising in Lhasa has been quelled and consequently the old Tibetan government is no more--it has been eliminated. The authority of the Tibetan government is now in hands of the Central Committee (ch. Zhongyang). So your authority has to be handed to us.

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Q

When was this?

A

The 7 or 8th day of the 3rd Tibetan month. The abbot of Chödegon was from [Gyerong](#) and said to the CHinese we will give you the guns but later if the Tibetan government makes trouble you need to say we were not responsible. The Chinese said, there is no more Tibetan government, it is finished.

Then the Chinese said to me, what kind of attitude do you have about turning over the guns. Will you do it peacefully or do we have to shed blood. I said there is no question about whether to give you the guns. You have arrived here and there is no other way to do things other than give them to you. Since there is no government anymore, there is no one to ask about giving you the guns, so I will give them up.

Q

Didn't you know about the uprising?

A

Not a word. I knew nothing.

Q

The Chinese say that Surkhang and Kashag were secretly helping the Khambas, did you receive any advice or orders from them about this?

A

No. Nothing like this at all. Neither a letter or a messenger. I had no connection with the Khambas. When Surkhang and Tan Guansan were in Shigatse, Surkhang sent a letter to me saying I am sending 200 gadang regiment troops from Shigatse and you should call 200 back from Dingri. You two [district heads] act as Commanders. The Khambas have stolen guns from Shang Gaden Chöngor, so you should not let your guns fall into Khambas hands.

Q

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Did any Khambas arrive in your [dzong](#)?

A

After the troops [Surkhang sent] arrived, one night 28 Khambas came. They had come from Ngamring. The next morning, before sunrise, they left. They went via Tsögo to Dingkyi. At that time the district head in Dingkyi was Thubten Norbu. I didn't know about this until after they had left. That next morning my colleague came and said, oh my, last night we almost had trouble. Khambas came at night and left today. The soldiers didn't know the Khambas had arrived.

TT. The Khambas must have known that the soldiers were there.

Later I checked into their actions and they went from our site to Tsögo's estate and took a good black horse. And then they stole from here and there up to Dingkyi district. Then we sent two [Shengo](#) with a letter to Dingkyi telling them to go day and night to deliver the message.